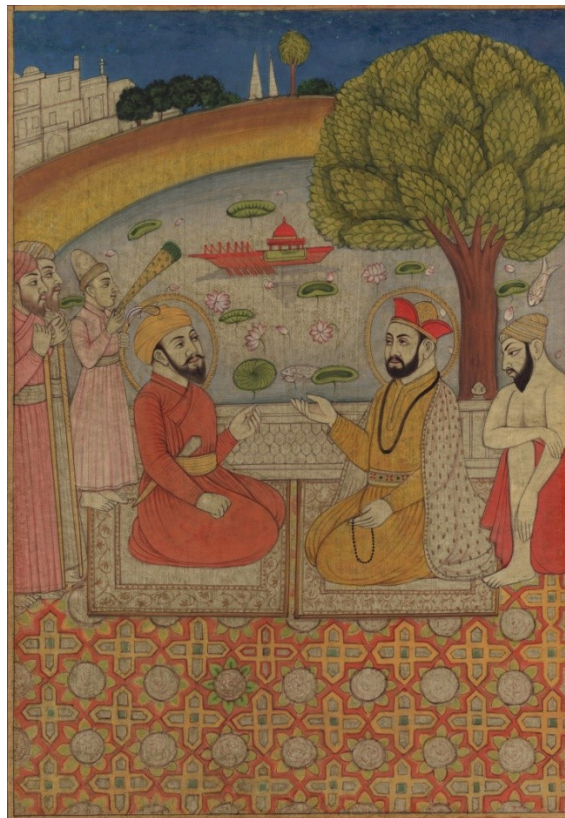


ਨਸੀਹਤਨਾਮਾ

Nasīhatanāmā

By Dr Kamalroop Singh (Akali Nihang)



What is the *Nasīhatanāmā*?

The hagiographies of Guru Nanak Dev Ji such as the *Srī Gur Nānak Parkāsh Granth*, and other older *Janamsākhīā*, narrate that the *Nasīhatanāmā* was said in a conversation between the King of Misar or Rum (regions around Egypt and Turkey), who was a cruel tyrant, and Guru Nanak Dev Ji. It is a letter of advice from Guru Nanak to the Emperor or the King named as Hamid Karun. He is advised by the Guru to do good deeds and be kind as God has bestowed wealth on him. Money should be spent on good causes, and that money belongs to him who spends it. The world is transient, only the True God is eternal, therefore no one should feel proud of his possessions as we are all bound to perish, and one should remember the name of God (*nām*). You can listen to this *bani* here: <https://soundcloud.com/kamalroop-singh/nasihatnama-by-guru-nanak-dev-ji>

The *Nasīhatanāme* are a popular style of letter or epistle and the word *nasīhat* comes from the word *nasiha* or advice in Arabic. This type of letter is similar to the mirror for princes, and usually states a moral reason for they were written and presented to rulers. In this case it was that Sultan Hamid Karun (Kārun, Persian: کارون), who was a merciless leader, and through his tyranny had amassed much wealth: '*Haisan tab sultān hamīd karūn vī baṛa zālam thā jahān tīkar daulat sī.*' Hearing about this both Bhai Mardana and Guru Nanak both journeyed to Rum to the Royal Court of Karun: '*Tāi Mardanā dovaiṇ jaṇai chale gāi sultān hamīd karūn de darbār ate agale.*'¹ Some scholars believe Rum is Rome but in fact it is actually the old name of Anatolia (Turkey) or the Sultanate of Rum. This is in fact where the famous Sufi mystic Rumi gets his name from, literally meaning the one from Rum. Bhai Mani Singh writes that Guru Nanak Dev Ji went to the City or area of Rum, 'Bābā jī Rūm Shahir ge,' and also gives the name as Hamid Karun.² Later, other hagiographers mention Misar or Egypt and the only rulers of both of these areas at the time were the Ottomans. This composition is apocryphal as it is not in the *Adi Sri Guru Granth Sahib Ji*.

What is its history?

In historical terms, Emperor Selim I had control over this area during his reign and was a known miser. Three powerful Kings of that period: Babur, Selim, and Ismail, all knew

¹ *Bhāi Bāle valī Janamsākhī*, Amritsar: Chattar Singh Jivan Singh, 2000, pp. 227-233. The fourth and final Udasi of Guru Nanak Dev Ji lasted around three years from 1519-1521 AD and covered Mecca, Medina and the Persian- Arab countries. The Guru was around the age of 50-52.

² Bhai Mani Singh, *Giān Ratnāwalī*, Amritsar: Chattar Singh Jivan Singh, 2001, pp. 346-350.

each other, and had both friendship and rivalry.³ Clearly, the name of the Emperor does not match with the name Karun, but it could be that the Guru was drawing on and comparing him to the mythical King Croesus (Karun in Arabic) who was known for his fabulous wealth. In the Holy Qur'an there is also a story of a Karun from the time of Moses, in the *Surat al-Qasas*, which is about a man who accumulates more wealth than the Pharaoh. He is the same character as Korah of the Old Testament, that is, Croesus, who was commissioned by the pharaoh to suppress the Israelites.



Selim I from the 16th century

Cunningham (1849) has not understood who this Karun was and took it to be a corruption of Harun from the famous Harun el Rashid, which cannot be the case.⁵ It may be that this composition takes Guru Nanak Dev Ji to a realm outside of history, into legends and myths. Some of the hagiographies speak about his teacher named Pir Jalal who was a renowned Islamic scholar from Egypt, and who could have been a contemporary of Guru Nanak.

Rattan Singh Bhangu in his conversation with Captain Murray does not take this myth to be literal or historical:

Dohira. After hearing my narration, Murry remarked, that all his doubts about Guru Nanak had been removed. But how did Baba Nanak hold a discussion with Emperor Karun? He certainly had his doubts about it.¹

Chaupai. The Emperor Karun's empire existed thousands of years ago, so how could Baba Nanak have a dialogue with that emperor. Then I gave an explanation to

³ Isamil I also composed a famous *Nasīhatanāmā*.

⁴ Nakḳāṣ 'Osmān - *Seyyid Loḳmān Çelebi: Kıyāfetü l-İnsāniye fī Şemā'ili l-'Osmāniye (Şemā'il-nāme)*. Library of the Topkapi Palace Museum, Hazine, Nr. 1562.

⁵ J. D. Cunningham, *History of the Sikhs*, London: John Murray, 1849, p. 340. The few verses of translation he offers of the *Nasīhatanāmā* in Appendix XX are badly translated.

Murray, that there was an anomaly about this dialogue.² Baba Nanak himself never narrated this episode in his own words, but some foolish chronicler had written it as a dialogue. Later on another more irresponsible writer further expanded it, and made further interpolations into this episode.³ They neither tallied the chronology of years between the two personages, nor did they calculate the time lag between the two events. Since such discussions between saints were quite prevalent in those days, some odd writer had recorded it as a discussion.⁴ They could not differentiate between an episode and a discussion, as the foolish writers could not ascertain the real facts. I regard the first chronicler as an irresponsible romantic fellow, and count the latter writers in the same category of romantics. As some idiots mistake a dried empty beehive for a worn out moon splinter, much as some others regard an oil-seed crusher as God's eye lashes' colouring stick.⁵

Dohira. Although there is a gap of thousands of years separating, the times of Muslim emperor and Baba Nanak. But this myth about Karun's forty heaps of wealth, Had been written time and again by these writers.⁶ There had been an emperor by the name of Karun, Baba Nanak had just referred to Emperor Karun's myth. And how he had piled up forty heaps of coins, and how he died empty handed even after amassing such a huge wealth.⁷ There was an ancient prophet by the name of Amar, Who had met and blessed Emperor Karun. But the foolish writers have attributed this incident, as a dialogue held between Karun and Baba Nanak.⁸

Bhangu has a very strong argument, so what we can say is that this letter was given to a King as was the custom, which includes moral advice with reference to the legendary Karun, but the King himself could not have been called this name, which could be an error and interpolation by early Sikh writers, which Bhangu rightly makes note of. As he suggests it could be dialogue about King Karun rather than a meeting which is also a possibility.

The style of the writing is generally different from most of the compositions in the primary scripture of the Sikh canon, the *Adi Sri Guru Granth Sahib*. The language in the *Nasīhatanāmā* is called 'Turki' and is an idiomatic language, based on Punjabi and Lehndi, which borrows words and mimics Persian.⁷ There are, however, the *Tilang* compositions of Guru Nanak Dev Ji in the primary scripture which are in a similar style.⁸ The *Nasīhatanāmā* is a similar type of letter or epistle sent to the Emperor Aurangzeb by Guru Gobind Singh Ji, called the *Zafarnāmā Sāhib*, found in the Sri Dasam Granth Sahib Ji.

The *Bhāī Bāle valī Janamsākhī* begins with a date of 1582 VS/ 1525 AD on the fifth day of the bright half of the month of Vaisakh, Paira Mokha, a Khatri of Sultanpur, wrote the book, and that Guru Angad Dev Ji commanded that it be written. The oldest known

⁶ Rattan Singh Bhangu, trans. Kulwant Singh, Episode 10, 'An Episode of Emperor Karun.' *Srī Gur Parīth Prakāsh*, Chandigarh: Institute of Sikh Studies, 2006, pp. 53-55. Edited from the version published by the Institute of Sikh Studies.

⁷ C. Shackle, Approaches to the Persian loans in the Ādi Granth, BSOAS 41, 1978.

⁸ This *shabad* is by Guru Nanak Dev Ji in *Rag Tilang* in *Adi Sri Guru Granth Sahib Ji*, *ang* or p. 721.

manuscript bears the date of 1715 VS/ 1658 AD and is in a private collection in Delhi. Cunningham wrongly concluded that the *Nasīhatanāmā* was from the 18th century, manuscript evidence clearly shows this is incorrect.⁹

In the earliest account of Guru Nanak Dev Ji in *Janamsākhī* of Bhai Bala, we can see that the writer has actually stated that this King is not the famous Karun but could be destroyed just like him. In his fourth *Udasi* or introspective journey, the Guru said,

"Bhai Bala, let us go and show Sultan Hamid Karun the path of *dharam* as he is a great tyrant."

Sultan Hamid Karun was the king of Rum. Both Karun and Harun (Aaron) also lived formerly in the time of the great Moses, the prophet. This Sultan Hamid Karun was also tyrant [like the legendary one], and had destroyed the country of Rum up to its very borders.

Then Guru Nanak Dev Ji said "Bhai Bala and Mardana let us move on and visit this king."

I [Bhai Bala] said, "Sir, may it be so and perhaps from your visit his state will improve; otherwise he will be destroyed just as the first Karun was."

Then the Guru, Mardana and I presented ourselves at the court of Sultan Hamid Karun. The former Karun, having robbed the whole country of Rum, had collected forty storehouses of treasure, but this Hamid Karun had amassed forty-five storehouses of treasure. The Guru and Mardana began to enquire where the court of the king was. The gatekeepers replied, "This is it Sirs; and he has collected forty-five storehouses of treasure."

Then the Guru enquired, "Does he administer justice, and does he give anything in charity?"

Those gatekeepers replied, "Sirs! He is a very cruel tyrannical king, and, along with this, is a great miser, and gives nothing in charity; he is even a greater tyrant than the first Karun."

Then the Guru said, "O, door-keeper! How has he collected all this wealth?"

The door-keeper replied, "Sir! He is such a tyrant that wherever, in his kingdom he hears of there being any silver or gold coin, he never lets it go, whether it belong to rich or poor. One day, this Hamid Karun said to his minister, 'Is there any silver still left anywhere?' The minister replied, 'There is none left anywhere.' Then the minister said, 'One of your servant girls is very pretty.' Then the king said to him, ok, take and seat her in the slave market, and if anyone will give one coin for her, let him have her.' There was a certain son of a merchant who heard this, and went and told his mother that the king was selling this slave girl, and that if she would give him one coin, then he would be able to purchase her. His mother replied, 'son! Where are there any rupees left in the kingdom of Sultan Hamid Karun? I know but only one coin which is buried in the mouth of your father.' The merchant's son went and opened his father's grave, and took the coin and went to the slave market and brought the slave girl for one coin. Then the foot soldier, who was in charge, said [to the minister], 'Here is a coin, Sir.' Then the king inquired, 'Who bought her?' He

⁹ J. D. Cunningham, *History of the Sikhs*, London: John Murray, 1849, p. 340, pp. 370-371.

replied, 'Sir! A merchant's son bought her.' Then the king said, 'Seize him and bring him! 'Then they went and seized him and brought the merchant's son. The king said, 'Where did you get this coin from?' The merchant's son replied, 'Sir, this one coin was placed in my father's mouth, and buried with him in his grave.' Then the king gave orders, that wherever in his kingdom there are any graves, they are all to be opened and searched for any money. 'On this, on the king's command, all the graves were opened, but no money was found in any of them. He is a very tyrannical king." Then Guru Nanak Dev Ji said, "He is a great sinner; he will receive a very severe punishment in God's Realm. Curses be on his treasure; what wretchedness! That he should live! The earth was pleased to swallow up the former Karun, but no place would ever agree to swallow up this one."

Then again he said to the gatekeepers. "Do you go and give this message from me to Sultan Karun, and say that a disciple is standing at his gate, and requests an interview."

Then the door-keepers went and gave this message, and said, "Sir! Great king! A devotee has come to your gate, and says, Give me an interview."

The king, on hearing this, came out; at that time the great Guru was collecting little pieces of tile. The king came and greeted him and said, "Holy disciple! What will you do with these pieces of tile?"

Then Nanak said, "I will take these pieces of tile to the Realm of God."

Again, the king said, "Sir! You will not be able to take these pieces of tile there with you, for, when you die, they will remain here."

Then [Guru Nanak Dev] said "Sultan Hamid Karun! Then neither will those forty-five storehouses of treasures, which you have collected by tyranny, go with you. Listen now; there was a greater Karun than you, who accumulated forty storehouses of treasure by tyranny, but he did not take them with him; then why, have you collected all these stores?"

Then Sultan Hamid Karun replied, "Sir, cannot this treasure be taken along with me by some means?"

Then Nanak said, "King Hamid Karun! This wealth will only go along with you, if you shall spend it in alms in God's Name, otherwise it will remain here, and another will become the inheritor of this treasure; he will first seize all your wealth and your country, and will afterwards arrange for your grave and coffin. Beware, there was a greater Karun than yourself; he collected forty storehouses of treasure through tyranny; and those storehouses were so great, that they reached the foundations of the earth, when his treasures and armies increased, then he became very proud at the sight of his army and wealth; he respected neither the Lord, nor did he take heed to anyone else, and began to proclaim himself as a Lord and God; he began to greatly torment the poor people, and to perpetrate such cruelty, that, one day, a voice came from the Realm of God to the great Moses, 'Moses, my prophet! Go and admonish Karun, and ask, 'Karun, do you give away a tenth part of those forty storehouses, and distribute them as charity in God's Name' Karun did not obey the order, and, three times, this admonition was repeated through Moses, saying, 'O Karun! do you give a little at all events as charity in [God's Name]' but Karun would not obey this command either, for Karun had become very proud, for, from seeing his vast wealth and army, he paid no heed to anyone; and three times he turned from the command of God. Then Moses petitioned at God's Realm, saying, 'O

Almighty God! I have four times commanded him in Your name, but he will not obey. 'Then the earth was ordered, from God's Realm, to go, and seize Karun, the disobeyer, by his feet and swallow him up with all his treasure. Then the earth seized Karun, as he was asleep on his bed, just as he was, by his feet, and swallowed him up with his treasures. Thus that Karun was destroyed and departed for the judgment day. Karun Hamid! The earth swallowed him up, because he was a great tyrant and a miser; and Moses had a brother, called Harun [Aaron], who obeyed the command of God, and belonged to the sect of Moses; and Moses afterwards, on his becoming firm in his belief bestowed on him the title of prophet. You belong to the religion of Muhammad, the chosen, and yet you show much tyranny on the country, and devastate it too, wherever you can find the trace of a single penny even. Do turn away from your tyranny, otherwise know that the treasure obtained by your tyranny will not go with you; do you henceforth turn from this tyranny?"

Then Karun Hamid replied; " Thus my mind was drowned in worldly desires; what is past is past; but do put me on the right way for the future Sir! Give me such advice that, from hearing it, my heart may be softened, and I may be a true disciple on God's path."

Then the Sri Baba recited this code of advice for Sultan Karun in *Rāg Tilang*:¹⁰

Translation of the *Nasīhatanāmā*

ਨਸੀਹਤਨਾਮਾ *nasīhatanāmā* *Epistle of Advice*

ਤਿਲੰਗ ਮਹਲਾ ੧॥ *tilang mahalā 1.*

*Tilang composed by Guru Nanak Dev Ji.*¹¹

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ *ik oankar satigur prasādi.*

One Universal Creator realised by the grace of the True Guru.

ਕੀਚੈ ਨੇਕ ਨਾਮੀ ਜੋ ਦੇਵੈ ਖੁਦਾਇ॥ *kīchai nek nāmī jo devai khudāi.*

One gets a high status if it is given by Khudāi.

ਜੋ ਦੀਸੈ ਜ਼ਿਮੀ ਪਰ ਸੋ ਹੋਸੀ ਫਨਾਇ॥ *jo dīsai zimī par so hosī fanāi.*

Whatever you see on the earth will all vanish.

ਦਾਇਮ ਵ ਦੌਲਤ ਕਸੇ ਬੇਸੁਮਾਰ॥ *dāim va daulat kase besumār.*

Always this wealth will not last, even though it may be countless.

¹⁰ *History of the Sikhs; Translation of the Sikkhan de Raj di Vikhia*, translated and edited by Major Henry Court, pp. 217-224. This is taken from the *Bhāī Bāle valī Janamsākhī*.

¹¹ This musical measure or *raga* is favoured by Muslims. In the *Adi Sri Guru Granth Sahib Ji* this *rāg* occurs in the *Ragmālā* as a *rāgīnī* or derivative of the *rāg Hindol*, but today it belongs to the *Khamaj thaṭ*. *Tilang* is performed at night between 3 – 6 am and has a calm and pleasing mood. The notes are as follow **Aroh**: *Sa Ga Ma Pa Ni Sa*; **Avroh**: *Sa Ni Pa Ma Ga Sa*; **Vadi**: *Ga*; **Samvadi**: *Ni*.

ਨਾ ਰਹੇਗੇ ਕਰੋੜੀ ਨਾ ਰਹੇਗੇ ਹਜ਼ਾਰ॥ nā raheṅge karoṛī nā raheṅge hajār.
Millions will not remain, nor will thousands remain.

ਦਮੜਾ ਤਿਸੀ ਕਾ ਜੋ ਖਰਚੇ ਅਰ ਖਾਇ॥ damaṛā tisī kā jo kharache ar khāi.
Wealth is one's who spends and uses it.

ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ॥ devai dilāvai rajāvai khudāi.
If one shares and distributes it, then it will please God.
ਹੋਤਾ ਨਾ ਰਾਖੈ ਇਕੇਲਾ ਨਾ ਖਾਇ॥ hotā nā rākhai ikelā nā khāi.
If we have it we should not amass it, or spend it on ourselves only.

ਤਹਿਕੀਕ ਦਿਲ ਦਾਨੀ ਵਹੀ ਭਿਸਤ ਜਾਇ॥ tahikīk dil dānī vahī bhisat jāi.
Know for certain in your heart, [one who acts this way], will go to Heaven.

ਕੀਚੈ ਤਵਜਿਆ ਨ ਕੀਚੈ ਗੁਮਾਨ॥ kīchai tavajiā na kīchai gumān.
Show humility and not pride.

ਨਾ ਰਹਿਸੀ ਇਹ ਦੁਨੀਆਂ ਨ ਰਹਿਸੀ ਦੀਵਾਨ॥ nā rahisī ih dunīāṁ na rahisī dīvān.
Neither will this earth last nor any Royal court.

ਹਾਥੀ ਵ ਘੋੜੇ ਵ ਲਸ਼ਕਰ ਹਜ਼ਾਰ॥ hāthī va ghoṛe va lashakar hazār.
If you have thousands of elephants, horses and soldiers.

ਹੋਵੈਗੇ ਗ਼ਰਕ ਕੁਛ ਲਾਗੈ ਨਾ ਬਾਰ॥ hovaiṅge gharak kuchh lāgai nā bār.
They will all be turned into dust in no time.

ਦੁਨੀਆ ਕਾ ਦਿਵਾਨਾ ਕਹੈ ਮੁਲਖ ਮੇਰਾ॥ dunīā kā divānā kahai mulakh merā.
You are intoxicated with the world and say that 'this country is mine.'

ਆਈ ਮੌਤ ਸਿਰ ਪਰ ਨਾ ਮੇਰਾ ਨਾ ਤੇਰਾ॥ āī maut sir par nā merā nā terā.
But when death comes, it is neither mine nor yours.

ਕੇਤੀ ਗਈ ਦੇਖਿ ਵਾਜੇ ਵਜਾਇ॥ ketī gāi dekhi vāje vajāi.
How many have passed in spite of glory and pomp.

ਵਹੀ ਏਕ ਰਹਿਸੀ ਜੁ ਸਾਚਾ ਖੁਦਾਇ॥ vahī ek rahisī ju sāchā khudāi.
But only One will remain, who is the True *Khudāi*.

ਆਇਆ ਇਕੇਲਾ ਇਕੇਲਾ ਚਲਾਇਆ॥ āiā ikelā ikelā chalāiā.
Alone we come into this world, and alone we will depart.

ਚਲਤੇ ਵਖਤਿ ਕੋਈ ਕਾਮ ਨਾ ਆਇਆ॥ chalate vakhati koī kām nā āiā.
At the time of our departure none of these things will be of use.

ਲੇਖਾ ਮੰਗੀਜੈ ਕਿਆ ਦੀਜੈ ਜਵਾਬ॥ lekhā maṅgījai kiā dījai javāb.
When you shall be asked for your account, then what answer will you give?

ਤੋਬਾ ਪੁਕਾਰੈ ਤੋ ਪਾਵੈ ਅਜਾਬ॥ tobā pukārai topāvai azāb.
You will cry in guilt and you will be assigned punishment.

ਦੁਨੀਆਂ ਪਰ ਕੀਆ ਜ਼ੋਰ ਦਮੜਾ ਕਮਾਇਆ॥ dunīān par kīā zor damaṛā kamāiā.
On the earth you exercise tyranny and forcefully make money.

ਖਾਇਆ ਹੰਢਾਇਆ ਅਜਾਈਂ ਗਵਾਇਆ॥ khāiā haṇḍhāiā ajāīn gavāiā.
And spend it on your dress and waste it foolishly.

ਆਖਰ ਪੱਛੋਤਾਣਾ ਕਰੈ ਹਾਇ ਹਾਇ॥ ākhar pachhotāṇā karai hāi hāi.
In the end you will regret and wail.

ਦਰਗਾਹਿ ਗਇਆ ਸੋਊ ਪਾਵੈ ਸਜਾਇ॥ daragahi gaiā soū pāvai sajai.
And when you go to God's Realm, you will receive a heavy punishment.

ਲਾਨਤ ਹੈ ਤੈਂਕੂ ਅਰ ਤੈਂਡੀ ਕਮਾਈ॥ lānat hai taiṅkū ar taiṇḍī kamāi.
Curses will be heaped on you and your riches gained through treachery.

ਦਗੋਬਾਜ਼ੀ ਕਰ ਕਰ ਦੁਨੀ ਲੂਟ ਖਾਈ॥ dagebāzī kar kar dunī lūṭ khāi.
Through thuggery you have looted and taken from the world.

ਪੀਏ ਪਿਆਲੇ ਔ ਖਾਏ ਕਬਾਬ॥ pīe piāle au khāe kabāb.
And drank wine and eaten kebabs.

ਦੇਖੋ ਰੇ ਲੋਕੋ ਜੁ ਹੋਤੇ ਖਰਾਬ॥ dekho re loko ju hote kharāb.
Look o' people at this is corruption.

ਜਿਸ ਕਾ ਤੂੰ ਬੰਦਾ ਤਿਸੀ ਕਾ ਸਵਾਰਿਆ॥ jis kā tūn baṇḍā tisī kā savāriā.
Whose servant are you, who has given you all.

ਦੁਨਿਆ ਕੇ ਲਾਲਚ ਤੈਂ ਸਾਹਿਬ ਵਿਸਾਰਿਆ॥ duniā ke lālach taiṅ sāhib visāriā.
From the greed for the world, you have forgotten your Master.

ਨਾ ਕੀਤੀ ਇਬਾਦਤ ਨ ਰਓਖਿਓ ਈਮਾਨ॥ nā kītī ibādat na raoakhio īmān.
You have not worshipped, nor have you kept your faith.

ਨਾ ਕੀਤੀ ਹਕੂਮਤ ਪੁਕਾਰੈ ਜਹਾਨ॥ nā kītī hakūmat pukārai jahān.
And the world cries out that you have not governed [justly].

ਅੰਦਰ ਮਹਿਲਾਂ ਕੇ ਬੈਠੋਂ ਤੂੰ ਜਾਇ॥ āndar mahilān ke baiṭhoṅ tūn jāi.
You remain seated in your palace.

ਹਰਮਾਂ ਸਿਉਂ ਖੇਲੈਂ ਖੁਸ਼ਬੋਈ ਹਵਾਇ॥ haramān siuñ khelaiñ khushaboī havāi.
You sport in your harem and use perfumes.

ਨ ਪੂਛੈ ਨ ਬੂਝੈ ਜੁ ਬਾਹਰ ਕਿਆ ਹੋਇ॥ na pūchhai na būjhai ju bāhar kiā hoi.
You neither ask nor understand what is taking place outside.

ਹਰਾਮੀ ਗਰੀਬਾਂ ਕੇ ਮਾਰੇ ਵਿਗੋਇ॥ harāmī garībān ko māre vigoi.
The lawless are killing your poor subjects.

ਬਸਤੀ ਉਜਾੜੇਂ ਫਿਰ ਨਾ ਵਸਾਵੇਂ॥ basatī ujāṛeñ phir nā vasāveñ.
You depopulate places, and do not repopulate them.

ਕੂਕਹਿੰ ਪੁਕਾਰੇਂ ਤੋਂ ਦਾਦ ਨਾ ਪਾਵੈਂ॥ kūkahiñ pukāreñ tau dād nā pāvaiñ.
People cry out but none can obtain justice.

ਲਖੋੜੀ ਕਰੋੜੀ ਕੀਏ ਬੇਸ਼ੁਮਾਰ॥ lakhoṛī karoṛī kīe beshumār.
You collect your uncountable riches of millions and billions.

ਨਾ ਰਹੈਗੇ ਕਰੋੜੀ ਨਾ ਰਹੈਗੇ ਹਜ਼ਾਰ॥ nā rahaiñge karauṛī nā rahaiñge hazār.
While your poor subjects die by thousands.

ਹਾਕਮ ਕਹਾਵੈਂ ਹਕੂਮਤ ਨਾ ਹੋਇ॥ kahāvaiñ hakūmat nā hoi.
They call you the ruler, but you do not rule justly.

ਦੁਨੀਆ ਕਾ ਦੀਵਾਨਾ ਫਿਰੈ ਮਸਤ ਲੋਇ॥ dunīā kā dīvānā phirai masat loi.
You are mad with the world, and wander about drunk within it.

ਲੂਟੇ ਮੁਲਕ ਬਹੁਰ ਪਹਿਰੇ ਅਰ ਖਾਇ॥ lūṭe mulak bahur pahire ar khāi.
You rob the country, and clothe and feed yourself.

ਦੋਜ਼ਕ ਕੀ ਆਤਸ਼ ਮਾਰੇਗੀ ਜਲਾਇ॥ dozak kī ātash māregī jalāi.
But the fire of hell will kill and burn you.

ਗਰਬ ਸਿਉਂ ਨਾ ਦੇਖ ਦੁਨੀਆਂ ਕੇ ਦਿਵਾਨੇ॥ garab sioñnā dekh dunīān ke dīvāne.
Do not look on with pride, O one intoxicated with the world.

ਹਮੇਸ਼ਾ ਨਾ ਰਹਿਸੀ ਤੂੰ ਐਸੀ ਨਾ ਜਾਨੇ॥ hameshā nā rahisī tūn esī nā jāne.
It will not last for ever so do not think it will.

ਉਠਾਵੈ ਸਫਾ ਉਸ ਕੋ ਲਾਗੇ ਨਾ ਬਾਰ॥ uṭhāvai saphā us ko lāge nābār.
It will not be long before you will travel from this world.

ਕਿਸ ਕੀ ਦੁਨੀਆਂ ਕਿਸ ਕੇ ਘਰ ਬਾਰ॥ kis kī dunīān kis ke ghar bār.
And then whose will be your wealth, and your family?

ਚੰਦ ਰੋਜ਼ ਚਲਨਾ ਕਿਛ ਪਕੜੋ ਕਰਾਰ॥ chañd roz chalanā kichh pakarō karār.
After a few days you must depart, you must understand something.

ਨਾ ਕੀਚੈ ਹਿਰਸਬਹੁਤ ਦੁਨੀਆਂ ਕੇ ਯਾਰ॥ nā kīchai hiras bahut dunīān ke yār.
Do not long for the world, O lover of the world.

ਸ਼ਰਮਿੰਦਾ ਨਾ ਹੋਇ ਕੁਛ ਨੇਕੀ ਕਮਾਇ॥ sharamindā nā hoi kuchh nekī kamāi.
Take care so you are not shamed, and make yourself a good name.

ਲਾਨਤ ਕਾ ਜਾਮਾ ਪਹਿਰ ਕੇ ਨਾ ਜਾਇ॥ lānat kā jāṁā pahir ke nā jāi.
Beware of departing wearing the garment of curses.

ਗਫਲਤ ਕਰੋਗੇ ਤੋ ਖਾਵੋਗੇ ਮਾਰ॥ gaphalat karoge to khāvoge mār.
If you will be negligent, then you will be destroyed.

ਬੇਟੀ ਵਾ ਬੇਟਾ ਕੋ ਲਹੇ ਗੋ ਨਾ ਸਾਰ॥ beṭī vā beṭā ko lahe go nā sār.
And neither daughters nor sons will be of help.

ਤੋਬਾ ਕਰੋ ਬਹੁਤ ਕੀਚੈ ਨਾ ਜੋਰ॥ tobā karo bahut kīchai nā zor.
Have remorse and be not so tyrannical.

ਦੋਜ਼ਕ ਕੀ ਆਤਸ਼ ਜਲਾਵੇਗੀ ਗੋਰ॥ dozak kī ātash jalāvegī gor.
Otherwise, in the grave the fire of hell will consume you.

ਮਸਾਇਕ ਪੈਗੰਬਰ ਕੇਤੇ ਸ਼ਾਹ ਖਾਨ॥ masāik paigaṁbar kete shāh khān.
There have been Sheikhs, prophets, kings, and lords.

ਨਾ ਦੀਸੈ ਜ਼ਿਮੀਂ ਪਰ ਤਿਨੋਕੇ ਨਿਸ਼ਾਨ॥ nā dīsaiṁ zimīn par tinoke nishān.
But a trace of them is not to be seen in the world.

ਚਲਤੇ ਕਬੂਤਰ ਜਨਾਵਰ ਕੀ ਛਾਉਂ॥ chalate kabūtar janāvar kī chhāuṁ.
Like the shadow of a flying pigeon.

ਕੇਤੇ ਖਾਕ ਹੂਏ ਕੋ ਪੁਛੇ ਨਾ ਨਾਉਂ॥ kete khāk hūe ko pūchhe nā nāuṁ.
All of them turned into dust, and none now ask for their names.

ਚਾਲੀ ਗੰਜ ਜੋੜੇ ਨਾ ਰਾਖਿਓ ਈਮਾਨ॥ chālī gañj joṛe nārākhio īmān.
One accumulated forty storehouses, but lost his faith.

ਦੇਖੋ ਰੇ ਕਾਰੂੰ ਜੋ ਹੋਤੇ ਪਰੇਸ਼ਾਨ॥ dekho re kārūn jo hote pareshān.
Look at Karun who was depressed.

ਨਦਾਨੀ ਨਾ ਦੁਨੀਆਂ ਵ ਫਾਨੀ ਮੁਕਾਮ॥ nadānī nā dunīān va phānī mukām.
Do you not know that this is a transitory place?

ਤੂੰ ਖੁਦ ਚਸ਼ਮ ਬੀਨੀ ਇਹ ਚਲਣਾ ਜਹਾਨ॥ tūn khud chashamabīnī ih chalaṇā jahān.
See with your own eyes that this world is ever moving on.

ਤੋਬਾ ਨਾ ਕੀਤੀ ਕਰੇਂਦਿਆਂ ਹੁਨਾਹ॥ tobā nā kītī kareṇdiaān hunāh.
You have not yet repented, although you have committed many mistakes.

ਕਰੇ ਅਰਜ ਬੰਦਗੀ ਬਾਬਾ ਨਾਨਕ॥ kare araz baṇdagī bābā nānak
Says Baba Nanak pray devotedly.

ਐਸੇ ਆਲਮ ਸਿਉਂ ਮੇਰੀ ਪਨਾਹ॥ aise ālam siuṇ merī panāh.¹²
'I look to God for my support in this world.'

On hearing this Karun was surprised his heart softened and he felt remorse. He distributed his wealth to the poor and became devoted to God, and received instructions from Guru Nanak Dev Ji.

Why do we do it?

The Guru wanted his Sikhs and Khalsa to be rulers, so it is for wisdom that whatever power the Guru blesses us with that we do not misuse it. He also wanted those in power no matter of what religion to be good role models and respect human dignity.

How do we do it?

It is recited along with *Nitnem* at in the ambrosial hours or *amritvelā*. This *bani* is/was read in the *Nitnem* of Saints and Nihang Singhs, like Shahid Akali Baba Dip Singh Ji Nihang. His *Nitnem* is found in the *Guṭka Sahib* published by Shiromani Khalsa Panth Akali Tarana Dal, and faithfully records this tradition.

Is it against Gurmat?

As this composition is not in the standard Adi Sri Guru Granth Sahib Ji, many people have doubts about it. However, if we research traditional Sikh liturgy and manuscripts or handwritten *pothīā* we find it present, which means Sikhs believed it to be the word of Guru Nanak Dev Ji. The fact that it is a letter is probably why it is not in Guru Granth Sahib, as it would not fit into the theme of the other *Gurbani*. Some scholars like Kahn Singh Nabha in the *Mahān Kosh* do not take it to authentic. However, its place in important hagiographic works and liturgies give it importance.

¹² See Kavi Santokh Singh, ed. Bhai Vir Singh, *Gurū Nānak Prakāsh, utarārdh adayāya* 16, p. 255.

Prof Sahib Singh states that the Moghul backed Niranjani sect wrote this, in his book about the *Adi Granth*, but manuscript evidence and the use in the *sampradā* would contradict this.¹³ He also contradicts himself on the same page, when he states that it is quoted in the *Purātan Janam Sākhī*. This composition is not found in the Banno recension of the *Adi Granth*. Bhai Vir Singh also writes that as it is not in the *Adi Guru Granth Sahib Ji*, this means it is not *Gurbani*.¹⁴ Well this is a simplistic argument as the same applies to the Sikh *Ardās* which are also not in the *Adi Sri Guru Granth Sahib Ji*.

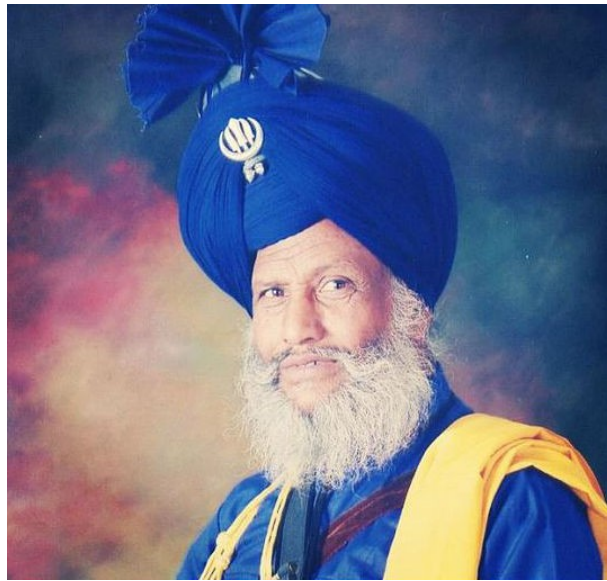
Why is this *Nasīhatanāmā* different to the *Guṭkā*?

In the version by Bhai Bala Ji and Kavi Santokh Singh Ji there is an extra verse not found in the version by Bhai Mani Singh Ji. It is interesting to note that the famous *Tankhānāmā* or 'Epistle of Penances' by Bhai Nand Lal Ji, was actually known as it is entitled *Nasihatnāmā* or 'Manual of Instruction'. The earliest of the extant *rahitnāme* is this *Nasihatnāmā* (MS 770, 1718–19; 'Manual of Instruction'). As a product that is from ten years after the ascension of Guru Gobind Singh it is highly significant.

¹³ Sahib Singh, *Adi Bīrh Bāre*, Amritsar: Singh Brothers, 2002, p. 193.

¹⁴ Kavi Santokh Singh, ed. Bhai Vir Singh, *Gurū Nānak Prakāsh, utarārdh adayāya* 16, p. 251.

With the blessings of the Jathedars of Buddha Dal



The previous head of the *Shiromani Khalsa Panth Akali Buddha Dal Panjwa Takht Chalda Vahir Chakrvarti, Vishav, Singh Sahib* 96 Crori Jathedar Akali Baba Surjit Singh Nihang Singh, was in jail with Rajoana Sahib due to the SGPC and Akali Dal making their own puppet leader Balbir Singh. Please visit www.babasurjeetsingh.com to spread awareness about this injustice. This is what the Chinese government have done to his holiness the Dalai Lama and the Pancham Lama. We cannot allow this to happen to the head of the Khalsa Panth. The current head is now 96 Crori Jathedar Akali Baba Prem Singh Nihang Singh from Sachkhand Hazur Sahib.

About the Author

My name is Dr. Kamalroop Singh, I am a Sikh and a member of the Khalsa, and belong to the Nihang Singh order, under the leadership of 96 Crori Singh Sahib Jathedar Akali Baba Surjit Singh Nihang. I began my journey back in 1995, when I met some inspirational Sikhs. I have been reading about and practising as a Sikh from a young age, I took initiation into the Khalsa in 1999. I have travelled around India and stayed with the Nihang Singhs and Sants, and I also took basic *santhia* from the Dam Dami Taksal in Amritsar. After finishing my degree in Chemistry I completed an MPhil and PhD in Sikh Studies. My chosen subject was the Dasam Granth Sahib, my thesis was titled 'Dasam Granth Re-examined'. A book titled 'The Granth of Guru Gobind Singh: Essays, Lectures and Translations' has been published with Gurinder Singh Mann, by Oxford University Press. 'Dasam Granth Questions and Answers' has been published which was written with Mann Sahib also, please see it at www.archimedespress.co.uk. I am a linguist and have worked for the Crown Prosecution Services and taught languages at the School of African and Oriental Studies. I have been a consultant to a number of museums and galleries around the world, and I regularly travel and teach about related subjects.

Many thanks to Dharama Kaur Khalsa who requested a translation of this *bani* to be made. We first discussed this was about ten years ago when I visited Espanola with Nihang Giani Sukha Singh! Please forgive any mistakes beloved Sadh Sangat jio and pray that I may continue serving the Guru Khalsa Panth Sahib.

Das, Kamalroop Singh.

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